



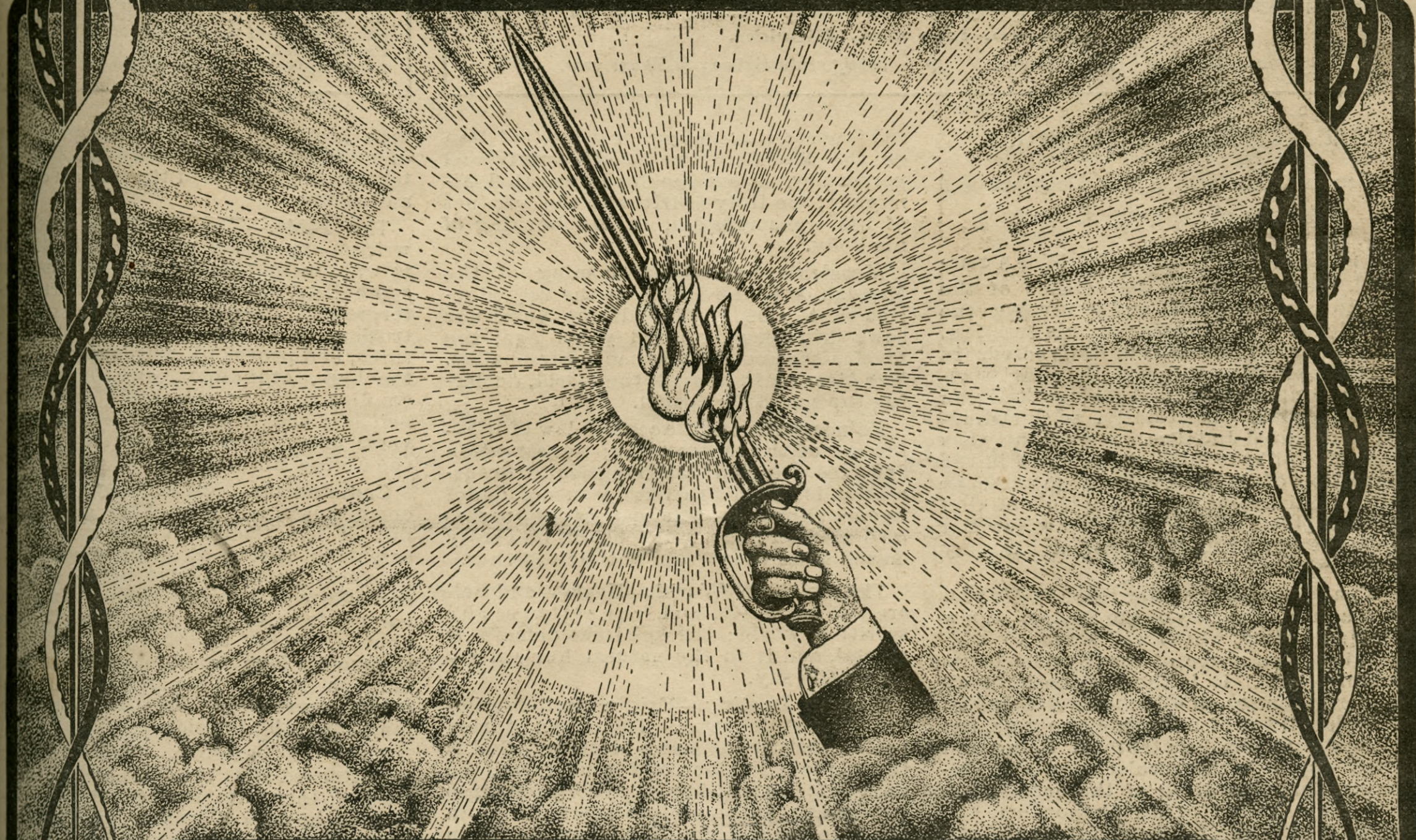
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

BRIEF DIRECTORY —of— The KORESHAN UNITY, Estero, Lee Co., Fla.

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO FLA., OCTOBER 2, 1906. A. K. 66.

Whole No. 678

The Fundamentals of Koreshan Universology.

The Universe in Cellular Form; Its Limitations as to Time and Space; the Origin and Perpetuity of Cosmic Motions; the Relation of Spirit and Matter.

KORESH.

THE UNIVERSE IS CELLULAR, with a central and circumferential limitation. All that the human eye observes is within the cell or egg, which contains three principal atmospheres, one superimposed upon the other in regular stories, constituting the physical heavens. Nothing is visible to the natural eye beyond the first atmosphere, the one in which we live and breathe. The sun and stars are not large bodies as they are supposed to be, but are small focalizations of force which, being substantial but not material, is susceptible of transmutation to materialization and dematerialization, properties of metamorphosis which maintain a constant combustion, and consequently a radiation of the ethereal essences which the combustion incessantly generates. The moon and planets are reflections of vision; the moon of the earth's surface, the planets of mercurial discs floating between the laminae of the metallic planes. The stars do not radiate more than they receive, therefore they are perpetual in their permanency; that is, they are eternal. The universe as a whole is distinctively monistic—every part adjusted to every other, so as to constitute it just what the name *universe* implies.

At the very center of the egg is an excentric momentum comprising an astral nucleus, positively and negatively electro-magnetic. This forms the central physical star, which is constantly and eternally radiating the substantial forces of its generation. It moves around an ethereal cone, the apex of which is toward the north, and the base of the cone toward the south. It has rotary, excentric revolutionary, and spiral motions,

which form a helix toward the apex and base of the cone. This central nucleus now moves about twenty-three and a half degrees north and south of the equatorial center, which movement accounts for theseasons. Its movement in its orbital and rotary axis accounts for night and day, because one side of the star is positive, and the opposite, negative. Its radiation from the positive side of the nucleus produces the light, which is engendered through the radiation of its positive electro-magnetic essences through refracting atmospheres which produce a general focalization on our own atmosphere, called the sun, which is about nine hundred miles from the concave surface of the earth,—this concavity being the part which we in-habit.

We cannot observe the stars beyond our own atmosphere, because of the power of the refraction of the atmosphere beyond. Above our own atmosphere there is a pure atmosphere of hydrogen. There are stars in this atmosphere, but they are invisible to the natural eye, which cannot penetrate beyond into the hydrogen atmosphere. Beyond the atmosphere of hydrogen there is an atmosphere which in Koreshan terminology is called aboron. This atmosphere also has its own field of stellar focalizations, but they are not seen because of the law of refraction, which prevents us from observing (through the function of the eye) into that field.

COSMOGONICAL LIMITATIONS AS TO SPACE.—The physical universe is limited by virtue of the fact that an organic whole could not exist without all of the properties of form. The physical universe has form, because it is a material structure governed by operations

which have their coördinating influences at the central pole of regulation. One of the properties of form is limitation. Without limitation there could be no form of the universe. Everything in the universe flows toward and into the center; and inversely, from the center into the circumference. These relative fluxions are mutual and compensative, and in their reciprocal interfluxions they maintain the equilibrium of the circulations of the universe, which makes it an eternal, self-recreative structure.

COSMOGONICAL LIMITATIONS AS TO TIME.—Time limitations are governed by definite cycles, which are determined by the solar, lunar, stellar, and planetary motions. All cycles are primarily determined by the momentum of the stellar nucleus, from which all other motions are derived. The momentum of all the operations and activities of the universe is imparted from the reactive forces of the stellar center, which derives its momentum from a continuous influx from the circumference, which is a complex and composite material form with a corresponding function. The shell of this universe (which is sole and unique as the entire universal field of activity, and which constitutes being) is about one hundred miles thick, composed of seven outside metallic strata, superimposed upon which is an inner shell, rind, or crust of mineral layers, of which there are five; and upon this are the geologic strata. These seventeen layers or strata comprise the rind of the material universe, of which, in its involutionary and evolutionary processes, the perfect man is the highest power of development. The universe has an anatomical structure like the anatomy of man, with the exception that with man the incubated form is manifest for the convenience of human activity and use. The incubated form of the universe is the form of man. This is the macrocosmic man. The microcosm is the man in the least form of the universe.

The motions of the universe, by which times are determined and perpetuated, depend upon the motions of the central star as related to the circumferences which reflect the forces which the central nucleus radiates. The rotation of the central star—which, because of its positive and negative reactions, is forced into an excentric revolution, and thence into a spiral—determines first, day and night, and thence the seasons. The seasons are produced by the spiral motion, which moves the astral nucleus or central star north and then south about forty-seven degrees; that is, twenty-three and a half degrees north and south of the equator. The cause of the motion is the reciprocal action of the inflowing essences of dematerialized matter, with a coördinating outflowing radiation reacting, and from the rotary motion thus induced, merging into the spiral. The electro-magnetic center is made to heap up within its helical cone of electro-magnetic essence, a surplus of

energy (rather electro-magnetic substance) until the motion toward the north, or toward the apex of the cone, is discharged into the polar zone. The star then starts backward toward its base of the conic helix, or toward the southern aspect of its motion. The helical motion thus engendered constitutes the eternal spiral momentum of the universe.

The precession of the equinoxes (which is about fifty seconds of a degree every year) determines one cycle, which is about twenty-four thousand years, because there are processes of the foreshortening of time which reduce what would otherwise be twenty-five thousand eight hundred and sixty-five years, to the limit of twenty-four thousand years. This period of time carries the sign through all of the twelve constellations of the Zodiac, returning the sign to its own house (or to the constellation Aries) at the end of the twenty-four-thousand-year period. There is a coördinate movement of the ecliptic on the equator, which embraces a period of seventy-two thousand years; and one of the ecliptic on the solstitial colure, which embraces twelve distinct periods of twelve thousand years each, including in all a period of twenty-four thousand years.

These time periods on the solstitial colure are determined by catastrophal times, caused by a sudden movement of the ecliptic thirty degrees on the solstitial cycle. The world is now preparing for one of these movements. This one now impending will carry the ecliptic down to seven degrees below what is now the equator. The earth will be shortened in its longitudinal axis proportionably, and the sun will then become a zone encircling the earth, making light all of the time, modified by one half of the annulus being less bright than the other half. Then there will be no night, as Scripturally predicted. There are twelve sudden movements on the colure (solstitial), once in twelve thousand years. These are all accompanied by universal catastrophes. One of these movements as noted above is almost due, and we are about entering upon one of the world's greatest phenomenal periods.

MATTER AND ITS SPIRIT, ESSENCE, OR ETHER; ITS SOURCE AND ITS RELATION TO MATTER AND THE FORM OF THE UNIVERSE.—In the study of the relation of matter and spirit, we are compelled to recognize the great truth of transmutation. We cannot approach this subject in the contradictions and doubts of the physicists who confess their ignorance, and also the fact that every so called scientific doctrine is predicated upon the basis of hypothesis, which is nothing more than a working guess, which must necessarily lay at the foundation of experimentalism and hence empiricism. If premises be hypothetical, then of course conclusions are empirical.

MATTER; THE ETHER, ESSENCE, OR SPIRIT OF MATTER; THEIR DIFFERENTIATION.—Matter has a property of destructibility. It is only upon this basis that it

can be defined, for there must be something with which it can be contrasted, from which it can be differentiated, and which is its coördinate; otherwise the faculties of the mind cannot have their full play upon the subject under discussion. If the faculty of comparison cannot operate upon the relation which matter sustains to some other substance which is not matter and has none of the properties of matter, then it cannot be defined; hence the statement of "scientific" men: "We do not know what matter is." If matter is destructible as matter but not as substance, and is convertible to something else that is not matter, it having limitations, then it can be defined as to its origin and destiny. We may thus know what matter is, because we can distinguish it from its coördinate, which is not material but equally substantial, as is the matter with which it works.

What is the work of both matter and its spirit? It should be remembered that inertia is a mere property of both matter and its counterpart; and that they are both conjointly capable of working. Work is not a substance, nor is inertia. Matter is capable of being both in work (this is energy) and in its inertia. Energy means in work. Force is the possibility of work, and may be quiet or in its active operation. The student of Koreshanity should never confound the working operation of any quality of either matter or its spirit, with its essential state. The physicist ordinarily speaks of the energy of physics as if it were something substantial, and they make no distinction between the spirit, or ethereal product of the dissolution of matter, and what they call energy; nor is the term energy applied to matter, as any one of its possibilities. Let me repeat here, that energy means in work; when matter is in motion, it is in its energy or in its work. The term is Anglicized from the two Greek terms, *en*, *in*; and *ergo*, work.

Electricity, magnetism, heat, and light are qualities of substance. Sir Oliver Lodge confounds substantial essences or ethereal substances with modes of motion, and places them all in the category of energies because he does not differentiate between the actual essences which are substantial, and the work of these substances which are not substantial but mere modes of activity. Matter is but the product of the materialization of its coördinate essential or spiritual counterpart. It is susceptible of mutation to spirit through its dissolution, in which the matter as such is destroyed and becomes spirit, not energy—for that is nothing. The spirit of matter is its substantial essence. It may be called ether, which means air; but it is even more attenuate than this, for it is not matter. Air is material.

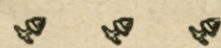
Electricity is not an energy, a mere mode of motion, but a quality of substance having certain distinctive properties that differentiate it from magnetism,

which as other distinctive properties, and from heat and light, which have still other and distinct properties. These are substantial things, all of which are interconvertible. This interconvertibility of these substantial things was called the correlation of force or energy. They are correlatable. Not more so than their coördinating substantial thing, matter. The substantial character of what were called energies, the writer discovered in the beginning of the year 1870. The law of the substance of spirit was discovered and announced more than thirty-six years ago.

The more modern definition of the activities of magnetism and electricity, with the bombardment and shivering of the atoms into electrons and ions, is but another hypothesis, projected for the entanglement of the mind in the inextricable labyrinths of agnosticism. The term atom means indivisible. If it could be discovered that a thing that was never seen, and was so small that the microscope of the greatest magnitude could not render it observable, could be shivered or destroyed, it would not follow that it could be shivered into smaller parts. The more reasonable view would be to recognize the fact that it was transmuted to something which did not have that property of matter which is defined by divisibility or particulation.

I have defined substance as having two characteristics; one that we call matter, the other, its ethereal or essential counterpart. They are interchangeable or transmutable. It is only upon this basis that we can speak of either matter or spirit as within the limitations of conservation. The fundamental law of the conservation of either matter or its essence, resides in their properties of transmutation. This never-ending possibility of shivering the smallest possible thing into something a thousand times smaller, and then shivering the shivered into smithereens which are still susceptible of infinite divisibility, is but the counterpartal mentality which conceives the fallacy of the illimitability of bigness. If there is no limit to size (providing this were true), then there could be no limit to smallness. One is as reasonable as the other, and both are unreasonable. The universe is limited as to size, and matter is limited as to its divisibility. When matter has been reduced to its geometrical point it is not susceptible of further divisibility; the least friction or agitation then destroys and reduces it to something which is not matter; it is the correlate of matter.

(TO BE CONTINUED.)



Jesus taught immortality in the body; the Christian church teaches that man must die. Jesus Christ came into the world to save that which was lost, and to overcome death. He came that this mortal might put on immortality, and this corruptible put on incorruption. How much effort is being made to reach that condition?

New Century Studies and Reviews

Lucie Page Borden

IN THE SULTRY SUMMER TIME.

TALL AUGUST LILIES nodded on their slender stems. The breeze from the west stirred their sleepy petals. Spires of golden-rod by the wayside caught the light wind, held it for a moment, then tossed it on to the pines and they began to murmur. A storm was brewing. The grass lay brown and sere, scorched by the drought. The great milk-weed leaves wilted on their stalks, panting for rain. A flurry of dust flew up from the ground in spots where the road wound round the bend.

"Here's a letter for you, mother." The girl ran up the piazza steps two at a time, and gave the missive into the hands of its owner, a grey-haired woman who peered at the handwriting through her spectacles.

"Why, what's this, Marietta? I don't know who it's from." She took the scissors and cut off the end of the envelope with methodical precision, while the girl stood waiting to hear the news. The note ran thus:

"MY DEAR MRS GREY: I heard that you wanted a horse, and I take my pen in hand to tell you that I have one to sell. Her name is Kate, and I know you will like her. She is a good traveler and not a mite skittish. I can recommend her, for I have drove her myself, and know that she is a good horse for a woman. You needn't be a bit afraid to drive her. She isn't as handsome as some but she is safe, and that's the main thing. I hope we shall see you at church meeting on Friday. Your sister in Christ,
MRS. BIAL SALTMARSH."

Mrs. Grey raised her eyes from the paper to find those of her daughter dancing with eagerness. "There, Mother! What did I tell you? I knew we could get a horse if we tried. All we need do is to let people know what we want. You said we could not find one in a dog's age that you would let me drive."

"Marietta," responded her mother solemnly. "You needn't think I'm goin' to pay a big price for this horse. Like as not the Saltmarshes'll want a hundred dollars for her if she's all she says. Horses has riz, as Job Proctor told me the other day, now these pesky automobiles go kiting round the roads. He says he haint drove his colt this year. He don't feel no spunk to try her."

Marietta's face fell, but she answered persuasively, "Well, anyway it is worth fifteen dollars more to be sure you can depend on what is told you about a horse. You know Mrs. Saltmarsh is a church member, and if she says the horse is safe you can be sure it is. I don't believe they will ask you a hundred."

But Mrs. Grey's pessimism was not to be denied voice. She continued in despondent tone. "You think it's an easy matter to find a horse that is safe. You little know the danger. I would rather have old Nell if she is lame, than take the risk of a new one."

Old white Nell had been bought for thirty dollars

from a kind mistress who wanted to find a home for her pet. She was really past driving from lameness most of the time, and Marietta suffered as the poor beast hobbled along the pleasant country ways. There were intervals when Nell was quite brisk, so the family disregarded her age and promulgated the fiction that her shoes did not fit when she was particularly lame. Marietta objected to a white horse because she had to carry a clothes brush to use in the church entry on Sundays, and she had started the search for a new one of a different color.

Sunday was not just the day to trade horses, but singularly enough, Mrs Grey herself could hardly wait till the service closed and the cosy little chats in the "entry" began. She wanted to find out what Mrs. Saltmarsh would take for the horse, but she did not like to ask on the Sabbath. Both women took a round-about way to the topic, but they finally reached it, and Marietta, guiding old Nell out of the meeting-house yard, heard to her disgust that her mother's prognostications were confirmed. The Saltmarshes did ask a hundred for Kate.

"Did you ask her if the horse had ever gone lame?" "Yes;" and Mrs. Saltmarsh had said "No," most emphatically; so there was no trouble on that point. The next few days passed quietly enough to all appearances, but with a suppressed tension in the Grey household. Mrs. Grey and her daughter were not at variance, but they had different ways of looking at certain questions. Marietta wanted Job to be sent for the horse so they could try her a few days. At last Mrs. Grey yielded, and the hired man was dispatched to the Saltmarsh place in a neighboring town. Job had once been in charge of a livery stable and was undeniably keen at a trade. He was no green boy, but an elderly veteran of the farming type, whose wife had died a year previous and left him disposed to find a home by working out. He managed the widow Grey's place so far as she would let him, and took a lively interest in the family.

Marietta and her mother watched the road as it grew toward evening. The sun was setting just as Job turned in at the gate with old Nell, but no horse was trotting behind the team. Job looked especially firm on his seat, and he handled the reins with an air of importance.

"Where's the new horse?" cried both women in chorus, running out to the piazza in astonishment.

"Wal," said Job in his drawling way, "I didn't git her. I saw the horse, and I tell ye, Mrs. Grey, ye don't want no such animile. I tell ye what," he continued, assuming a confidential air, "I had to go to my brother's who lives near to East London, and so I thought I'd just ask about the critter. T'aint no harm to be posted. Wal, he said he knowed all about her. Saltmarsh got her for seven dollars and a half. She was raffled off at a fair they had in the town for three dollars, and the feller who got her, let her go as soon as he could. Wal, I kinder thought when I heered that, ye wouldn't want to pay no hundred for her, but I ses to myself, ses I, 'here I be and I'll take a look at the horse.'

Now I tell ye, Mrs. Grey, ye don't want no such lookin' horse. It was lame, and it looked as if it could just stagger round. Why, I wouldn't be seen leadin' of her home; but if you say so, I'll get Jim to go after her in the mornin'. I aint goin' to have nothin' to do with gettin' you an old broken-down mare, weak-kneeded and foundered. It aint wuth a hunderd. Why, I've told ye what it fetched. This horse here is wuth two of her."

The sun sent a fiery glow out of the west, and in its splendor the old white horse stood transfigured. Marietta went out and flung her arms around the neck of the patient old steed, then she quoted the everlasting truth about a horse trade: "Do unto the other feller the way he'd like to do to you, and do it fust."

"Do you remember, Mother, I said we'd willingly pay fifteen dollars more for a horse that Mrs. Saltmarsh recommended? Well, in a horse trade, you can't trust even your 'sister in Christ.'"

Department of Astro-Biology

Rabon Adonoseperi

THE SYMBOLISM OF PLAYING CARDS.

How the Cellular Cosmogony is Represented by Them; Concise Plan of Display of the Suits and Kings.

"PLEASE TELL my fortune," is a request so often preferred to the exponent of the art of cartomancy, or divination by cards, by the searcher into the mysterious spheres of unborn fatalities, that we think a few words relative to the basic principles that underlie this system may not be out of place. Cartomancy as practiced today is not a science; neither in the strict sense of the term can it be denominated an art, seeing that the results obtained therefrom are devoid of all uniformity. The underlying desire of the querent, or inquirer, is invariably that of obtaining information relative to financial possibilities, or as to success in the matrimonial field; while the motive that actuates the quesited, or one inquired of, is the hope of financial emolument. It is therefore quite impossible at the present time to disassociate modern cartomancy from a love of money, the root and mainspring of all evil.

In the physical macrocosm there are four Zodiacs, the three concentric belts in the heavens and the signs in the earth. In the biological macrocosm these correspond to three degrees or qualities of aggregated mentality and to the combined mass of human personality. Every Zodiac is subject to a primary division into two halves or six pairs of opposites; the first six signs being related to the right or affectional side of the cerebrum, the second to the left or scientific hemisphere. The Zodiacal belt is further divisible into twelve divisions or two semi-circles of six divisions each, thus developing an aggregate of forty-eight divisions.

Take a pack of ordinary playing-cards, from which

for the time the "Joker" has been withdrawn, and sort them into their proper suits and sequences. Deal out the cards and place the four suits of thirteen in parallel and horizontal rows. Withdraw the thirteenth card in each suit, the four kings. This leaves four suits of twelve cards each or an aggregate of forty-eight, which exactly equals the number of suits produced by the four Zodiacs when separated into their signatory elements. The four suits are known separately as heart, club, diamond, and spade; and each of them by reason of its quality, corresponds to a Zodiac in the physical or biological domain. The heart being related anatomically to interiors, corresponds to the celestial Zodiac or aboron; the club to the spiritual sphere or hydrogen; the diamond to the natural Zodiac or atmosphere; and the spade to the terrestrial Zodiac or signs in the earth.

Now take the four kings, which being the thirteenth card in every suit constitute the center or simultaneous degree of the entire series, and lump them. Call this the center and around it place in order and concentric circles the four suits. These circles are entire or whole, and therefore include both the love and the wisdom of Deity. These are the four beasts seated round the throne mentioned in the book of Revelation, to whom was assigned the duty of perpetually chanting the song of holiness. These four beasts are related to specific signs in the Zodiac, and consequently to certain qualities of animal life; also to fixed principles that at the close of the age must find their habitat in four personalities.

Now take the three interior Zodiacs, that is, the heart, club, and diamond suits, and divide these into their affectional and scientific halves, each card being properly coördinated by its opposite. In the circle, number one or the ace will be found in opposition to seven; two is opposed by eight; three by nine; four by ten; five by eleven or the Jack, and six by twelve or the Queen. These six sets of six signs each are polarized in the metallic planes in the earth, the reflections of whose mercurial discs are focalized onto the heavens and known as planets. The fourth sequence, which in the cards is the suit of spades, is also to be bisected into coördinated halves, and to be known as the earth, the simultaneous degree or vessel into which the three interior spheres are poured and through which they express themselves.

The first mentioned six coördinated semi-circles constitute wings both macrocosmic and microcosmic, in the mental domain; they are intellectual powers. The two exterior divisions constitute physical perfections. Marriage between these wings is an essential factor to the development of volitation, which can only be brought about in the anthropostic domain through a correct understanding and application of the principles, both affectional and scientific, involved in the coördinated Zodiacal pairs.

In the terrestrial sphere or spade suit, the right-hand wing or affectional half is male, the left hand is female. In the suit of diamonds the right is female and the left is male. In the suit of clubs, the right is male

and the left is female. In the most interior sphere or suit of hearts, the right is female and the left is male. Emplace the cards in their coördinated relationship, ace to the extreme right of the right wing, and seven to the other extreme on the left wing, and so on until all the cards are emplaced in their true positions, when six and twelve will be found to occupy positions united. Place the combined kings a little to the fore but in the center of the row of heart cards. This is the simultaneous degree or massed wisdom of the entire pack of cards. In its geometrical relationship it stands as center to the four concentric circles; and in its relation to the outspread wings it designates the head of a creature in the act of volitation.

It must be borne in mind that according to the Koreshan doctrine nothing can exist apart from its opposite. Consequently, a second pack of cards may be outspread in the manner just described, and placed in opposition to the one previously laid out. Call the first an eagle and the second a dragon, and you have a fair representation of the opposing elements or the powers of true and false commerce which array themselves for battle at the close of a grand cycle. The eagle is coördinated by the dove. It is the office of the former to tear in pieces and destroy its adversary in the sphere of ultimates; and of the latter to carry back as spoil the message of triumph achieved over the power of evil. This constitutes the basis of true commerce.

It will be observed that the cards are laid out in true sequences. They are not mixed nor shuffled. It is the office of the Messenger who comes at the close of the cycle, to sort out and place in order the viduals that correspond to these Zodiacal divisions. This results in a corresponding sorting out of vidual spirits in the mental domain of evil, the spiritual world of perverted doctrine. The dragon of false commerce will exercise the utmost of his powers to pour into the vessel created by the Messenger, its sequence of inverted and perverted spirits. In order to obviate this, certain personalities will be employed by the Messenger to throttle or choke back this threatening flood of evil. The spirit of the dragon flows from the body to the head; that of the eagle from the head to the body. The point of conjunction between these two is the throat or neck.

In the Zodiacal signs the eagle is Scorpio, and its opposite is Taurus the Bull. The former is functionally related to the procreative organs, and the latter to the throat and neck. In the mental domain the eagle is doctrine. There will therefore be a fierce contest between the true and the false doctrine; and the point of impact will be the biological neck previously referred to. Herein lies in some degree, the secret of the function of the sphinx.

The foregoing should suffice to supply the student with some insight in respect to the correspondence subsisting between the playing cards and universal principles. It should also demonstrate to some extent what should be understood by the words fortune, money, and marriage; and we trust that it will act as a timely warning to those who still practice the old and pernicious methods of divination, to desist forthwith from this practice of evil.

General Contributions

THE BANKRUPTCY OF MODERN SCIENCE.

Old Theories are Being Abandoned as Hopelessly Founded on Assumptions; Astronomy and Chemistry in Default.

THE EDITOR.

CERTAINTIES OF SCIENCE so called exist only in the vain imagination of certain strata of the reading public which are given to forms and phases of excessive credulity. Such have sometimes found it easy to doubt the teachings of ancient sages and to turn down the records of Inspiration, while reposing the utmost confidence in the declarations of modern scientists. They rest content, believing their mental investments secure. They are deceived; the old concerns are virtually in the condition of bankruptcy, wholly unable to pay a dividend of facts when proof of their integrity is demanded.

Modern science is tottering on its foundations; as a structured system it is falling into decay and ruin. The foundation is insecure. It is laid in the sand; and when the stream of facts, the waters of truth, beat upon that foundation the structure is undermined and the final fall is imminent. The premises of modern science are not yet demonstrated; and its numerous theories are without a rational basis. Many of them are being abandoned by the ablest minds now prominent in the modern scientific world. THE FLAMING SWORD has battled for truth against the citadels of fallacy. Its efforts have not been without results.

Long ago we pointed out the fallacies of chemistry. We have lived to see the basis of chemistry questioned by men most advanced in that sphere, and ultimately abandoned. We have shown that modern astronomy is fallacious; and we have lived to see radical changes made in its theories, even to the latest conclusions that universal space is not infinite but limited. We have seen men reject the nebular hypothesis; turn aside from popular geology; and rear instead of Newton's conceptions, new fabrics of world-relations. These minds are not among the common people, but high in scientific circles. The old scientific concerns are here and there being abandoned. The uncertainties of hypotheses are becoming more and more apparent.

In a recent number of *The Independent*, a conservative magazine of New York, its editor, referring to Professor Lancaster's glowing report of the progress of discovery, says: "Yet we fear that there are a great many people now living who do not appreciate the privilege, and, indeed, do not take the trouble even to keep informed on the discoveries which in the last five years have made for science a new heaven and a new earth. Not long ago astronomers were engaged in calculating the rate of cooling of the earth. Now it is a question whether the earth may not be heating up. They used to have a hard time inventing ways by which

the sun could keep up its heat. Now they have radium 'to burn.'"

Then after enumerating the various facts which have caused the leading scientists to alter their views, the editor says further: "This freshet of new facts threatens to carry away all the ancient landmarks of science. The most firmly established theories, being subject to a more vigorous criticism, are found to contain unsuspected flaws; and it is questionable whether they can be stretched wide enough to cover recent discoveries." These words may be startling to many, yet they are the words of a very conservative mind, who not only scents danger in the air, but actually sees havoc being played with the popular conceptions of the so called scientists. Who knows what the next discovered flaw may be, and to what alarming extent it may militate against the most fundamental hypotheses of modern science?

If criticism be extended persistently enough, the scientists themselves may discover that both astronomy and chemistry are hopelessly in default. Their bank account of facts has never been good; it has always been overdrawn. There has never been any proof to show that the system conformed to the requirements of reason, the demands of genuine science. Whenever astronomers have been asked for demonstrations of their assumptions, they have failed to present them. They have offered the merest excuses, mere guesses; or they have depended upon various illusions of both the physical and mental eyes, and offered appearances for proofs. No one has ever proved that the earth we inhabit is a solid sphere moving with inconceivable swiftness through voids of space. The whole Copernican conception, from its germ to all its complex unfoldment in the numerous world-hypotheses, is nothing but fallacy, the direct and exact opposite of truth.

As to the origin of the world, there are numerous contradictory and inconsistent theories. There is nothing reliable about them. They are mere vagaries, creations of wild and roving fancy. Neither are they things of stability. The so called principles of world-evolution are wholly unlike the principles of mathematics. There is nothing but a guess to start with, so far as the modern scientist is concerned; and definite though the applied logic may be, the conclusions derived from a false basis or premise must also be false. A more monstrous form of credulity has not fastened itself upon the mind of the world, than that which passes current as the science of astronomy, which in its theoretical phases is continually changing its form and hue.

It is not long since Professor Poincare, member of the Institute of France, a man of eminence in the scientific world, wrote and published a work entitled "Science and Hypotheses." Concerning this scientist and his work, a writer observes that no English nor German scientist would venture to express himself so freely as Professor Poincare. "The secrets of the trade of the man of science have never before been exposed so frankly. He shows how the progress of science has been at times impeded by too much knowledge. If Tycho had had

instruments ten times more precise, neither Kepler, nor Newton, nor astronomy would ever have been. Most discoverers have deceived themselves, and thereby advanced science, by formulating laws which were afterward proved to be too simple and exact to correspond to the real irregularity and complexity of Nature." Again, "Some of the most valuable of the hypotheses of science are those that can never be refuted or verified, because they are purely conceptional. They are neither true nor false; they are useful. And Professor Poincare's main object is to show how hypotheses are useful, and why they are justifiably held to have more value and precision than the experiments which served to demonstrate them."

It is true that an hypothesis may here and there have a seeming verity and agreement with fact. But the process of reasoning is empirical, a mere hit or miss game, liable a million times to one of being wrong. The writer referred to, observes that laymen are pushing their opposition forcefully against the conclusions of the scientists. "Outsiders are surprised that scientists are not alarmed and humiliated at this apparent bankruptcy of science." They would be if they were awake and alive to the true character of the situation. They are in the condition of the Irishman's turtle. A witty inhabitant of the Emerald Isle killed a turtle by the decapitating process; and later observed that the reptilian was still alive, trying to walk around. Whereupon he observed, "Bedad, I cut off his head an hour ago, but he isn't conscious of it yet!"

The scientists are still discussing the problems of astronomy. Far afield are they, from the facts upon which astronomy rests. Modern astronomy is already overthrown, but its votaries are not yet conscious of it. They will ere long be made aware of the fact and the processes by which it was accomplished. When it was conclusively demonstrated that the surface upon which we live is concave instead of convex, the old hypotheses of astronomy were overthrown in fact. Their utter overthrow in the mind of the world at large is yet to be achieved. It is only a matter of time when the world will repudiate the bankrupt system and turn to that which is established upon the solid rock. The end of the old astronomy is not the end of science; it is but the beginning of genuine knowledge, which the world will ultimately hail with joy!

Naught else but waste could modern astronomy inspire; for what principles of economy could be shown to exist in a system which seeks to provide a giant sun to illumine a few insignificant planets, without any principle of return or conservation of its energies? Less than one two-billionths of all the solar energy radiated, is supposed to be received by the planets—all else being vitiated in the voids of "infinite space." The world's economists learn nothing from theoretical astronomy of the old order. Without a scientific guide are all the spheres of modern activity. The old science so called is in its passing. It is being supplanted by the Cellular Cosmogony, which is destined to teach the world lessons invaluable in the principles of economy in all lines of activity, including life itself.



In The Editorial Perspective.

THE EDITOR.



“WHAT IS THE MATTER with our American life,” asks an editor, “that it thus unsettles brains with increasing regularity? It even affects those who come into it from the outside more severely than our own, for insanity is found to be more prevalent among foreign-born than native-born. Men are going crazy at a more rapid rate than women, and servants more surely than those of higher occupations.” These words were written after contemplation of statistics of suicides in New York City for seven months past, and of insanity for the entire country. The rate of increase of suicides is greater than ever before. There are twice as many hospitals for the insane as there were thirteen years ago, and most of them are full. The number of insane in hospitals per 100,000 population has increased from 81 in 1880, to 186 in 1903. We also might ask, “What is the matter with our American life,” that it should be so productive of various forms of insanity? We are led to contemplate the analogy which exists between the mental world and the world of physical life and environment; and we ask the reader, what would be the most logical conclusion as to some of the causes of the alarming mental derangement, if it should turn out that adulteration in mental foods is practiced far more extensively than adulteration of the natural foods? Suppose that various establishments that prepare mental foods for the masses should be analogous to Sinclair’s picture of the stockyards and packing-houses in Chicago. Suppose that much of that which is dished out in books, magazines, newspapers, from the various rostrums, and even the pulpit, should be scientifically pronounced wholly unfit for mental appropriation. Let us contemplate numerous brands of spoiled mental goods, effete and dangerous. That all ideas are not pure and wholesome will be readily admitted. Adulteration is common in ordinary food products, even where adulteration may easily be detected. How much more persistent may the elements of adulteration be in the domain of the mind. Effete thought is old and mouldy, and may contain the elements of mental and moral poison! The creeds are mental canned goods, some of them put up centuries ago. They are out of date and utterly unwholesome. There is little mental food disposed of today that is nourishing. It is full of mental sawdust and other indigestible substances. Whether the various articles of mental food are branded chemistry, astronomy, politics, social economy, or what not, there is not much in them. Many things in them are hurtful to the intellectual faculties. On the moral side, numerous teachings are positively harmful and unbalancing. Numerous doctrines are dangerous in the extreme, against which we often warn the people. Some are rank poisons; others are degenerating, destructive to the character and self-respect. If the reader conceives of all that is harmful and nauseating in the various adulterations discovered by food inspectors, and then think of the possibility of the existence of the counterparts of all those things in the mental world, offered as food to the masses, some necessity will be seen for the existence and enforcement of a “pure food

law’ on the mental plane. Then again, how much harm to the human system is done by overeating, burdening it with accumulations of uneliminated waste; and likewise, the stuffing of the mind with useless things. The cramming process begins at school, and it is generally kept up throughout life; for the American public is given to excessive reading of matter that is productive of little good, but of much harm. The general mind is continually stuffed with fallacy. Truth in its sublimity and its purifying, refining, and wholesome effects, remains a stranger in the midst of the populous nation. The mental world is full of anarchy and consequent chaos. No mind is independent of the influence of other minds. Sanity is mental soundness. Only the truth makes the mind sound, safe and sane. It is said that insanity in greater or less degree is more common than most of us suspect. Eminent alienists say that not many people are wholly sane; nor will they be as long as the competitive struggle lasts. The nation seems money mad; graft and greed are everywhere prevalent; and the millions are feeling the destructive effect of the battle of life, the waste and wear and tear of competition. The American life is overdone; it must be reformed. There must come saner methods of doing things, nobler purposes for which to live, more powerful incentives to righteousness, and higher aspirations toward the final goal of perfection.

EVIDENCES exist which show that this is an age of adulteration. The processes of adulteration are becoming almost universal. Every effort is made to cheapen products through deception. Unless one is very wary he is likely to be deceived in the purchase of almost any product of industry. In other words, he must look out or he will be cheated. Recently a food expert made the startling declaration that according to his belief fully fifty per cent of the deaths in this country are in some way due to impure foods. While this may be an exaggeration to some or even a considerable extent, it should not be allowable that any deaths should result from the practice of adulteration. This food expert, referring to the extensive adulteration of the foods, says: “I took up a bill of fare in a restaurant not long ago and studied it. I found that the average person takes forty-two doses of poison at each meal he eats. The butter is colored with coal-tar dyes. The meat has more or less embalming fluid. The lard in which his potatoes are fried probably contains portions of hogs that have died natural deaths and had not been slaughtered under sanitary conditions. Possibly the animal died of some disease. The catsup that he uses for the condiment is colored with coal-tar dyes and has salicylic acid in it. The bread is full of alum. The tea and coffee contain copper. The vegetables that he has on the side have different varieties of the coal-tar dyes.” To the above he adds: “Of course, every single article purchased is not necessarily fraudulent or unhealthful,” claiming that he speaks of practices in general. If there ever was a time when pure food laws need to be actively and rigidly enforced it is now. Incentive to adulteration is

greater at the present time than ever before. Such adulteration is not due to any desire on the part of the manufacturers and dealers to poison the people. It is due to competition; to desire to make the profits as large as possible. The adulteration of foods, which is highly dangerous to health and life, is but one striking illustration of the fruits of the competitive system and of this age of industrial and commercial struggle. The recent exposures of the packing industries show to what extent over-wrought competition will lead the minds of men to undervalue the life of their fellows; and it is obvious, from contemplation of the results of the competitive system, that there is nothing in it to inspire the heart in love for his neighbor.

THE AMBITION of the modern astronomer is not merely to teach his fellows concerning the principles and details of the Copernican system, but to evolve some new and startling conception, or to discover new satellites, asteroids, stars, and comets. The conceptions of the astronomer are generally out of reach of the ordinary people; and it must be admitted that theoretically astronomy as now taught is of no *earthly* use to the masses. We have shown many times the difference between theoretical astronomy and practical astronomy. The latter is useful and is to be encouraged. The former, when false, as in the various systems of modern astronomy, serves the people no purpose. The practical side of astronomy is found in the nautical almanacs of various nations of the civilized world. Practical astronomy keeps our accurate time; makes it possible for the navigators to traverse the seas, and enables the surveyors to accurately map out coast lines of continents, and ascertain the latitude and longitude of various cities and mountains and thus assist in establishing boundary lines. For the past century or more, men have been engaged in locating asteroids not before observed. They are called minor planets, "baby worlds." The asteroids, so far as discovered, number several hundred. Of course, every fact in astronomy is valuable. It is only the false theory to which we object. The question sometimes arises among students of Koresan Astronomy as to what the asteroids are. The term asteroid is misleading. They belong to the planetary system, being in fact a species of the planets. There are seven visible primary planets, corresponding to seven great planetary or mercurial discs in the shell of the earth. Besides these, there are numerous small mercurial discs which perform functions similar to those of the large or primary planets. What are usually termed satellites are groups of planetoids accompanying the planets. The images of the primary planets are reflected in the heavens, and likewise the planetoids are there made visible. In the biological or human domain these seven primary planets are the seven Messianic characters. Besides the Messianic characters, there are in every cycle numerous prophets and teachers, angels or messengers, who perform quasi-Messianic functions. These are symbolized by the planetoids in the physical cosmos.

JAPAN is teaching the nations of the world some lessons in paternalism, which stands in striking contrast with the tyranny of autocracy in Russia and capitalism in America.

The efforts of the government of Japan to benefit its people are attracting the attention of the economists and sociologists of the world. It seems that Japan is nothing if not unique; it has surprised the world in its war with Russia; it has become a power on the seas, and today stands as a forceful example, though essentially heathen, to all Christendom. The adoption of government supervision and conduct of numerous industries and lines of commerce, constituted the first great surprise since the Russo-Japanese war. And now Japan is praised for uniquely saving a portion of its people from the dire results of famine. The famine district covered an area of 15,000 square miles, densely populated. Early in the famine, caused by failure of the rice crop, the people were put to the extreme of subsisting on roots and leaves of trees and shrubs, acorns and straw. The people were far in want before a movement was made for help. As soon as the government was apprised of the extent of the famine and the obvious helplessness of the people to feed on other than the nearest growing tree or shrub, chemists and teachers were dispatched to the famine district to determine what at hand would prove wholesome and what poisonous; and lessons were given in how to prepare the food available. In the meantime, the government was rushing supplies to the famine-stricken district; and the people were saved from starvation. The government is now so directing agriculture in all parts of the empire, as to avert if possible, any future visitation of famine. Greater attention is paid to irrigation of rice-fields, and the people taught how to produce plentifully through practical farming. The action of the Japanese government in supplying foods and goods to the suffering assumed no likeness to charity. There was no begging for contributions; and there was little opportunity for the display of mock-philanthropy which prevails in Christendom.

SOME ONE wanted another to give an example of futility, and thereupon the following example was given: Multiply 2940 by 721; divide that by 2, and to the quotient add 7; and from that sum subtract 1,059,877. The result is nothing—that is, zero. Of course, a great many figures were employed and perhaps the sheet of paper looked as though an astronomer had been calculating the distance to the moon. After all the computations of astronomers since the time of Copernicus—and who can imagine the years of toil and the number of square yards of surface of paper covered with figures—nothing true has resulted. The end of their computations is zero. A striking example of futility!

THE MENTAL world is chaotic when the conceptions of the mind concerning the universe are fallacious. When the mind conceives of the true relations of the cosmos, and begins to reason from the standpoint of demonstrated premises, it begins to be developed and organized after the great cosmic or natural pattern.

NO ONE will deny the power and utility of knowledge; but concerning modern educational institutions, it should be borne in mind that it is better to know only a few things that are true, than to know so much that is not true.

The Open Court of Inquiry.

THE EDITOR.

The Trees in the Garden of Eden.

"In regard to the commandments given Adam and Eve that they should not eat of the Tree of Life in the midst of the Garden and the tree of knowledge of good and evil, I would say, if the *and* were left out it would read, 'the Tree of Life in the midst of the Garden, the tree of knowledge of good and evil.' The latter phrase explains what the tree is—that is, the knowledge of good and evil, which means that they should not know evil lest they die. They did know evil and were afraid. Evil is a disposition. God could be evil if he so desired. God is spirit, and he apparently fills all space, and in him we live, move, and have our being."

It is scarcely to be expected that anyone who conceives that God apparently fills all space, should have an adequate conception concerning the trees in the Garden of Eden. God's garden is where he plants his seed, and in which he develops the trees which perpetuate his life. The Tree of Life is not the tree of knowledge of good and evil. There would be no meaning in the reference to the two trees if they were one and the same at the same time.

After Adam and Eve had partaken of the fruit of the tree of knowledge of good and evil, and after they had been cursed for their disobedience, the Gods conferred together and desired to cast man out of the Garden, lest he put forth his hand and partake of the Tree of Life and live forever. It would seem, therefore, that the Tree of Life was then something different from the tree of knowledge of good and evil.

All of the trees in the Garden were planted by the Almighty, and were to serve some great purpose in his economy. The tree of knowledge of good and evil is not merely knowledge of good and evil, but involves a long line of experiences in evil which may ultimate in definite knowledge of good and evil, that knowledge constituting genuine science—that is, the knowledge of the principles of good and evil.

Nevertheless it is apparent from the Scriptures, that the two trees were in the midst of the Garden. Therefore they constitute central factors in the perpetuity of divine life; and it so happens in the progress and experience

of divine life in humanity, that the tree of knowledge of good and evil becomes metamorphosed to the Tree of Life. Therefore, in the place where the tree of knowledge of good and evil grew, there springs up the Tree of Life which bears its fruit every month of the great Zodiacal year.

No one can reach any true comprehension of the relations of God and man so long as he entertains the old orthodox view that Adam and Eve were two personalities placed in a park somewhere, and forbidden to partake of the fruit of natural trees growing therein. At the time Adam was created God certainly did not fill all space, but he filled Adam completely, having breathed into his nostrils his own breath, his own spirit. Therefore God was in the man or rather in the *men*, for they were a race of perfect men. "And he called their name Adam." This rather enlarges on the orthodox idea of the Garden of Eden.

Similarly, the Lord Christ came into the world and constituted the beginning of a new creation. He was also Adam, and he was the fulness of the Godhead bodily. The Almighty was in the man; and when Jesus departed from the world, he breathed out his own life, pouring out his own soul into the minds and hearts and wills of his Disciples; then they became the temples or tabernacles of the Holy Spirit, and God filled the church. God is never outside of humanity; and the conception that God exists in infinite space as some spiritual essence or intelligence, is one of those persistent vagaries which characterize the modern materialistic age.

The Garden of Eden is in the human race. In the east of the Garden is the place of the rising, that is, the place of the resurrection. The Tree of Life bore its fruit nineteen hundred years ago in the form and personality of the Seed-Man, for he was the promised Seed which came to be planted in the race. His translation constituted the *flaming sword* which turned every way to perpetuate the way of the Tree of Life.

When the Savior took upon himself the sins of the world and entered the

hells of mortality, he began a new term of education in the school of experience whereby he attains to the knowledge of good and evil. In a specific sense the tree of knowledge of good and evil is the "man of sin," and constitutes the manifestation of the Lord at the end of the Christian dispensation; and possessing a knowledge of good and evil, he is prepared to declare the science of Being and reveal the laws of life in terms of genuine science.

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Precipitation of the Latter Rain.

"Will the 144,000 be baptized in a day, or will the first ones so baptized go out to preach to the world the everlasting Gospel, as did the Apostles after the Pentecost, until all are baptized?"

"I have confidence to believe that Koreshanity can answer anything, no matter how deep or obscure. I believe it to be established firmer than the rock Gibraltar."

The great baptism at the end of the Christian dispensation proceeds in stages. The baptism is in progress now, though not in the most intense degree. Every one receiving the truth with joy is baptized with the force of truth, an energy proceeding from the center of its enunciation. The present form of baptism is preparatory to the final great outpouring.

In a way somewhat analogous to that of nineteen hundred years ago, the divine Spirit will be imparted to the tens of thousands through the ministration of the authorized and baptized ministers of the Koreshan Gospel. KORESH teaches that just after his own translation or theocrasis, a central group baptized by him will pass from the natural world through the processes of the fire he kindles. The energies of his translation and that of the central group will baptize other groups, and they in turn will minister to the tens of thousands.

It appears that inasmuch as there are to be 144,000 biune beings or Sons of God, the spiritual essence of 288,000 people will be required to comprise the 144,000. These will constitute the highest fruit of the cycle. But not they alone will be saved. In various degrees and in their own order, the

millions of people are to receive the divine Light and obey it, each according to his ability, and come into some degree of perfection.

True it is that Koreshanity contains the answers to all questions, the solution of all problems. It can be naught else, since it is the revelation of all mystery, the uncovering of the occult, the disclosure of everything hidden, and the discovery of the unknown. It is "the hidden riches of secret places," and contains all "the treasures of darkness," and all the gems and beams of light from the source and center of life itself, which is the central Luminary.

"THE BEGINNING OF THE END."

The following purports to be a prophetic spirit message. It was first

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published in *La Lumiere*, at Paris; afterwards translated into English and published in the *World's Advance-Thought* in 1887, in which publication it was recently republished. It will interest our readers because in a general way it is in accord with the prescient outlook from the Koreshan point of view:

"If the earth trembles and is shaken by convulsions, if the elements are let loose and hosts are carried away by the whirlwind and cyclone, and if towns are destroyed and frightful calamities afflict mankind, even then the world should rejoice, for it is the Judgment; it is the glorification of good and victory for the liberation of humanity.

"The time has arrived for the commencement of the grand end. Already the elements have entered into combat, and the great catastrophes which have rent the earth will rend her again. I solemnly affirm that we are uniting to prepare the spark that will soon inflame the whole world. The bosom of the earth is being rent by active powers. Earth bound spirits are in a state of unrest; and the luminous heights are melodious with the joy of the angels, who are happy and confident of victory. For the fertilizing Sun has triumphed over the darkness of earth, and the Mirror of Wisdom reflects the new born principle of the union of heaven and earth.

"There comes a time when the voice of God speaks in thunder-tones to awaken man from his lethargy, to compel him to reflect by the force of terror. The voices of the earth have spoken in warning; the forces have shaken the world; and new forces are coming to it from on high. No, it is not yet finished. It will be necessary first to renew the earth, as well as the social world, and then harmony will be established.

"We repeat it: The time has come. New combinations are dispersing the atoms to reassemble them in new conditions; the bowels of the earth are agitated, and mankind are already in the first pangs of agony, for the earth is in the birth throes of the new."

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Lord Avebury painted a vivid word-picture of Europe, before his colleagues during the last English Parliament; and the following is an excerpt from a report of his speech. Commenting on it, the editor of the *Wall Street Journal* said: "These words were spoken, not by a labor agitator nor a

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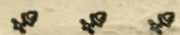
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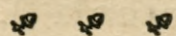
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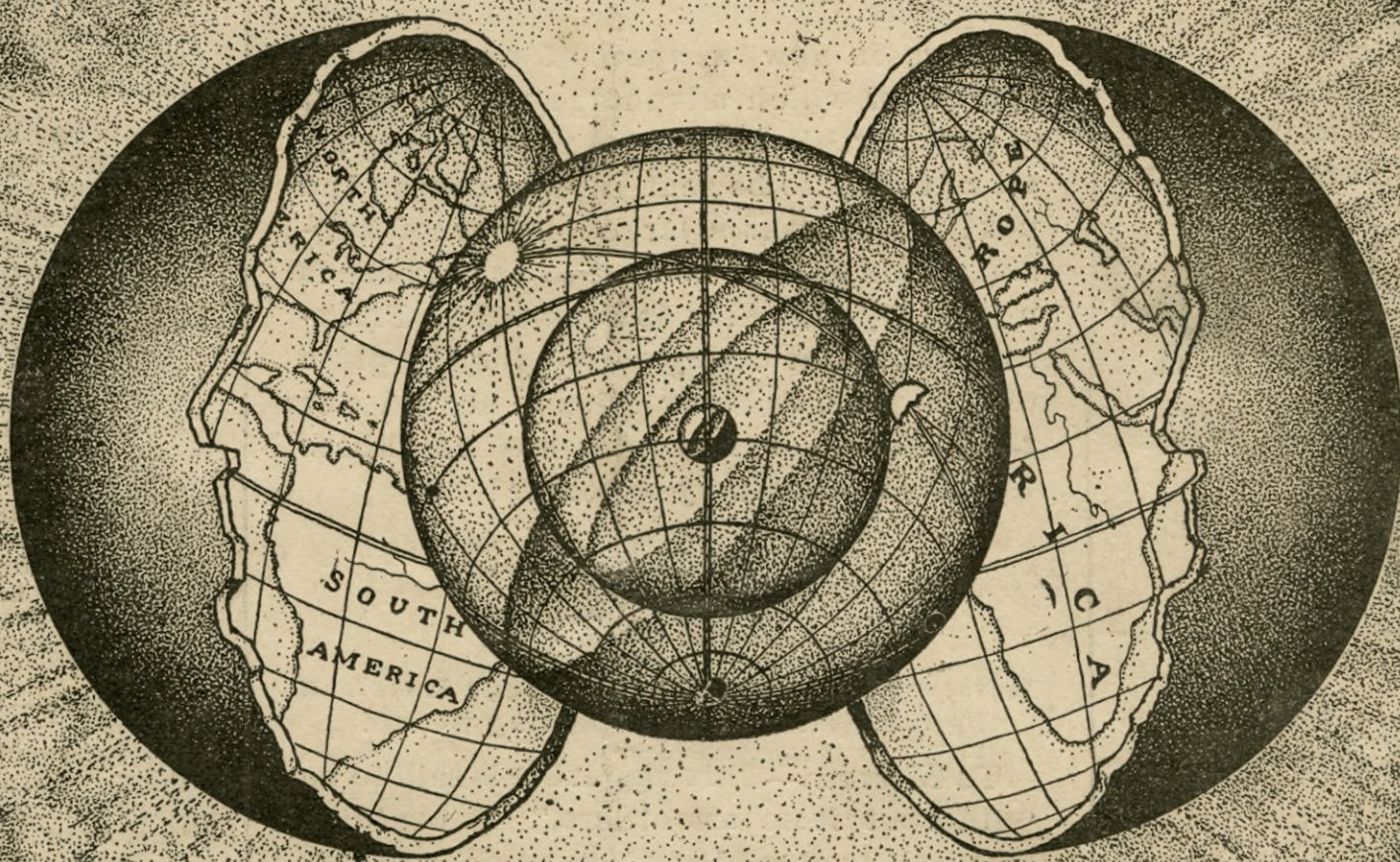
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Twentieth Century Weekly Magazine of Universology

VOLUME XX.

ESTERO, FLA., OCTOBER 2, 1906.

NUMBER 17.



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